Father, art sure to help and uplift him. This life-giving thought, that there is a Heavenly Purifier of the fallen, invigorates and rejuvenates this sore-struggling, half-sinking sinner, who thus feels nerved to a new fight with the frightful foes that have so long held him down. That Thou art the All-Merciful One who cherisheth boundless love even for the transgressor ^ goeih in search of the lost wan, pardoneth and purifieth and placeth in the right path him who has sinned against Thee—can any man perceive this truth and not feel impelled to love, adore, avid obey Thee with the whole heart and mind, soul and strength ? 0 Thou, the Supreme One, the Reclaimer of the erratic, the Restorer of the lost, the Purifier of the tarnished, the Uplifter of the fallen, the Solacer of the suffering, the Healer of the wounded, the Saviour of the sin-stricken, make haste, come, deliver, protect, save this contrite supplicant.

After a time, the *Bhakta* feels that his S. 0. S. of distress has been heard and the *Gyace* of the Supreme Being is coming to Him. He vents out his joy and exultation as under:

(< I see now a beam of Thy Light, a glimpse of Thy returning grace even in the tears of my penitence. The days of my prodigality are numbered. The processes of my sin are foiled. My wretchedness is bound to go. The child in its helplessness shrieks ; in ifs peevishness kicks ; m its perversity blunders. But with every shriek, every kick, every blunder, the child becomes dearer to the mother. * Here is my darling who specially needs my confidence, my protection ',—That is what the

mother feels. Unto her, the very sorry condition of the 'child is the appeal, the demand, the credential for love and mercy. With'its filth and dirt, the child leaps into the mother's arm and. the mother embraces and cleanses the child. Likewise is the marvel of Thy abounding Mercy and Grace towards the returning prodigal."

The purification, the purgation, the excruciating, torturing test and discipline to which God would subject the *bhakta* are designed only to make him fit for divine acceptance, for, God is so full of compassion that there is no turning away, no saying {t Thou art condemned to eternal exclusion/' His eternal love, His fatherly forgiving love, takes back the sinner whenever he comes. He is more anxious to save the « *bhakta* than the *bhakta* is anxious to be saved. He is more anxious to regain the *bhakta* than the *bhakta* is anxious to be regained. Now the *bhakta* feels that God is the delight of